

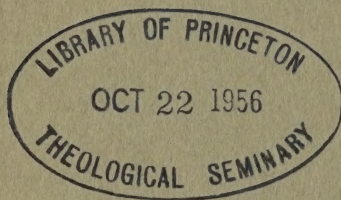
Foreign Missions Conference of North America  
Jan. 1927

---

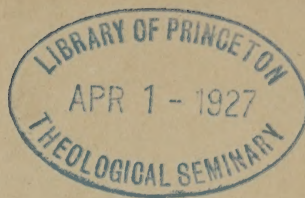
Addresses on China

B  
F  
BV  
3415  
.F69  
1927





BV 3415 .F69 1927  
Foreign Missions Conference  
of North America.  
Addresses on China at the  
thirty-fourth annual



# Addresses on China

✓ AT THE THIRTY-FOURTH ANNUAL SESSION  
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA  
ATLANTIC CITY, N. J., JANUARY 11-14, 1927

---

SOME FUNDAMENTAL FACTS IN THE CHINA SITUATION.  
ROGER S. GREENE, A.M.

SOME FACTORS, DANGERS AND PROBLEMS IN THE CHRISTIAN MIS-  
SIONARY ENTERPRISE TO-DAY, THROUGH CHINESE EYES.  
REV. TIMOTHY TINGFANG LEW, PH.D.

CHRISTIAN EDUCATION.  
RT. REV. ALFRED A. GILMAN, S. T. D.

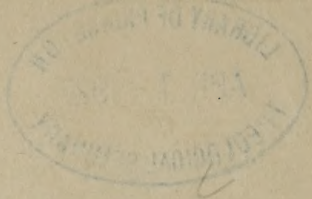
THE CHRISTIAN CHURCH.  
DR. ROBERT E. SPEER

---

FOREIGN MISSIONS CONFERENCE  
419 FOURTH AVENUE  
NEW YORK

*Printed by order of the Conference*





Addresses on China

PRICES

30 cts. per copy, postage prepaid  
In lots of 20..... \$6.00  
In lots of 50..... 11.00  
In lots of 100..... 20.00

Orders in lots, shipped by express to one address,  
the purchaser to pay the cost of carriage.

UNIVERSITY OF TORONTO

THE UNIVERSITY OF TORONTO

THE UNIVERSITY OF TORONTO

THE UNIVERSITY OF TORONTO

THE UNIVERSITY OF TORONTO

415 FORTY-SEVEN AVENUE  
TORONTO

Printed by order of the Council

# ADDRESSES ON CHINA

## I

### SOME FUNDAMENTAL FACTS IN THE CHINA SITUATION

ROGER S. GREENE, M. A.

Director, China Education Board of the Rockefeller Foundation

In considering the political situation there is grave danger of our being led by interest in present political and military developments into ignoring more fundamental things upon which political organization and political progress really depend. I should like, therefore, to emphasize some of these fundamental things today. I shall not be able to do very much more than allude to some of them. Perhaps this point of view may be helpful to those who have time to give the subject further study and to confirm or disprove what I have to present.

We all remember that the area of China is larger than that of Europe, or the United States, Mexico and Central American countries combined. This great country, with a large population, estimates of which you have heard so often that I will not repeat them, possesses an extraordinary unity in its historical background and in its literature.

We often think of the great variety of dialects in China. The thing that is really surprising is that there is so little difference of language in China when we compare it with other political organizations in other parts of the world. Take Switzerland, for example, or Belgium. Even a country like Italy, that some of us think of as having a uniform language, shows great variations. So we have to think of China as a country possessing a rather extraordinary unity of language and literary traditions.

There has, I think, been a great deal of ill-considered talk about the personal qualities of the Chinese people. We have thought of them as being, for example, uniformly peace-loving. Bishop Bashford in his book\* did a good deal to explode that fallacy, but nevertheless it still seems to survive. If any of you who do not read Chinese want to get a new light on the Chinese background, I recommend that you read "The Three Kingdoms,"† a great Chinese historical novel, a translation of which was published last year, by Mr. Brewitt Taylor of the Chinese Maritime Customs. I doubt whether

\*James Bashford: "China; An Interpretation," Abingdon Press, New York.

†"The Three Kingdoms," by Brewitt Taylor.



there is any book in China that is more widely read or more widely known. It is really something of an epic; it suggests the Iliad in some parts. The Chinese have their stories of war-like valor, of great battles, of strategic contests between generals, just as other countries do, and in spite of the low place assigned to the soldiers in the social scale there has been no lack in any period of Chinese history of men who were willing to resort to arms to attain their ends.

Again, the Chinese are spoken of as very industrious, but after all in that respect they are quite like us; some are industrious and others lazy.

Sometimes you hear people speak of the honesty of Chinese. Again you hear people speak of their dishonesty. The fact is that they are much like other people in that respect. You can find honest people there, and those who do business with the honest people do well. If you are careless in your business relations with them, you have trouble with them just as you do with people in this country.

The intellectual capacity of the Chinese is very high, if measured by their best minds, and it is natural that every country, China as well as our own, should vary, should not present a uniform product in that respect. In recent years when we have had more opportunity to come in contact with the leading minds among the Chinese people, we who reside in China have had no difficulty at all in finding many people whom we look up to as our superiors in intellectual attainments as well as in knowledge of special subjects.

At first it is rather surprising that such a people should be so seriously disorganized as the Chinese now are, and especially so when we compare them with the Japanese who made such a phenomenally quick adjustment to the modern conditions which they had to face.

We have to remember certain interesting differences between the Chinese and Japanese positions. I have referred to the area. Japan, besides the advantage of being a relatively small country, has excellent communications by water in every direction and by highways suitable for the kind of traffic that exists. Construction of railways to supplement these existing forms of transportation was a very simple and rapid matter.

But I think even more important was the tradition of loyalty to their national dynasty which the Japanese possessed, although that loyalty to the central government had been somewhat modified and converted into a loyalty to a feudal lord. China, on the other hand, suffered under the great handicap of being under an alien dynasty for over 250 years, a dynasty which did not in any way attract the affection and the loyalty of the people. It was rather surprising to one in going to China from Japan to see how little there was in China of that awe and respect for the throne which I had been accustomed to in Japan. Thus the dormant national spirit had no political organization, possessing the confidence of the people, which could

take the lead, as the imperial government took the lead in Japan, in the readjustment to the new environment.

The old government in China survived long beyond the time when it was able to deal with the conditions which confronted it. It survived long after its vitality and efficiency had ceased. But it was strong enough to check the development of the younger generation.

The few young men who came back to China during the nineteenth century and the early years of the twentieth century were in most cases not used to good advantages. They found no one at home capable of giving them much guidance, or the practical experience, that they needed to fit them to assume large responsibilities. They were used in inferior capacities for the most part with the result that very few of them have made any conspicuous contribution to the development of their country.

Only in the first decade of this century did very large numbers of Chinese students go abroad. They began to return in fairly large numbers about the time of the revolution. The part played by the students from the West in the revolution of 1911 was greatly exaggerated, particularly by such writers as Mr. J. O. P. Bland, who holds that class of students largely responsible for all the troubles of China.

So far as I was able to observe, and I was for two or three years in the center of the country where the actual fighting in the revolution broke out, the revolution was led for the most part by military men, many of whom had very little education, and knew little about western ways of government. In some cases the revolutionary agitators who had done so much to educate the Chinese people to the need for a change of government played a considerable part, but, as things settled down we found military men in control everywhere and in many cases relatively ignorant military men. The men with modern education were used to deal with foreign relations, and those things which required technical training and education, but rarely did they get to the very top. Even for these less conspicuous positions they were not well prepared through thorough training and practical experience. That resulted in a considerable wastage of human material for the development of the average man requires a long period of apprenticeship under competent guidance.

We often, I think, underestimate the great advantage that our western countries have in this system of practical education which succeeds the school period. The most important part of education comes when men are working under the supervision of those possessing a similar background but with the advantage of greater experience in life and in affairs. Working under these handicaps, as I say, there was a considerable wastage, but there was a survival of some of the more talented; those with the stronger characters have survived that difficult period and now are beginning to appear in positions of responsibility in nearly every walk of life in China. The number of



such men is constantly increasing. They provide a more favorable environment for the young students who return from abroad, and for those who are graduated from the colleges and professional schools in China. Consequently from this time we may expect much more effective utilization of the product of the schools at home and abroad.

To one returning from China at this time, the outstanding thing, the most encouraging thing which one can report is the increasing number of such experienced men. We call them returned students. Some of them are already gray, many have been at work in China for twenty or twenty-five years and are now able to do things in a modern way in their own country and to use and to help the younger people who are coming back. That is a new element which scarcely existed twenty-five years ago when I had my first contact with the Chinese people.

What are some of the substantial things, the kinds of activity underlying political affairs, in which this improvement has been shown? Let me just mention a few things. I think perhaps the most important is education. I am not going to go into that because other speakers more competent than I will deal with it, but I want you to note what they will have to say on that subject—the progress in education and the literary revolution that has taken place in China.

There has been a great reorganization of the technical services of the government, those services requiring special preparation. The report\* of the Extraterritorial Commission which has recently been published shows that there are 139 modern courts in China. The Commission spoke highly of the work that had been done by Chinese lawyers in the completion of laws and codes of procedure. They pointed out the incompleteness of this work, but the quality received high commendation. The administration of these courts when not interfered with was favorably reported upon.

In this connection I should like to say that with all the material changes that we see around us in China there seems to have come in something not at all material which is perhaps a greater revolution than can be shown in any other field and that is the development of an increasing recognition of the rights of the individual. You may think it somewhat strange that I should refer to that at a time when military leaders are exercising arbitrary power in certain parts of the country, and when similar arbitrary power is being exercised by labor unions and political agitators in another part of the country, but there is a great difference between such arbitrary acts at the present time and those that were done by the imperial government in the old days. If the empress dowager wished to confiscate property, if she wished to kill an enemy, it was regarded as a natural thing, a great misfortune; no doubt there would be some criticism,

\*Report of the Commission on Extraterritoriality in China, Peking, September 16, 1926. Washington, Government Printing Office.



but the people at large simply regarded it as a misfortune that this family or this group of people had suffered.

Of course you all know about the principle of collective responsibility under which a family could be held responsible for the acts of an individual. I had last year a very excellent exemplification of the change in that respect in China. I was in North Manchuria trying to secure the release of a friend\* who had been captured by bandits. The general who had been appointed by the government to take care of this matter, arrested the mother and certain other relatives of the bandit chief who held my friend. He sent a messenger to the bandit chief saying that if the captive was not handed over he would punish these members of the family that he held. Everybody there knew that that was just an idle threat. Under the Manchu dynasty that thing would have been done; the bandit leader would have known that he ran the risk of losing all the members of his family if he refused to obey, but even there in that remote part of the country everybody realized that that thing could not be done in China any more. I don't mean to say that there may not be occasions when innocent people may suffer for the faults of the guilty, but as a principle, generally accepted, it is gone without a vestige of survival. The same method was sometimes used to control the Chinese in this country. If disorders broke out among the Chinese secret societies in this country the Chinese officials here would send word back to China to arrest the relatives of the leaders who were making the trouble. They had thus a kind of unrecognized extraterritoriality in this country and it proved a very effective means of suppressing feuds which our police were incapable of dealing with, but such methods can no longer be used.

The development of the postal and telegraph systems in China is a fascinating story. There is not time to go into it in detail now but through all these years of trouble since the revolution that expansion has gone steadily on. In 1911 the length of mail routes was about 120,000 miles, now they cover more than 250,000 miles. The money order business has increased from about \$6,000,000 silver to more than \$75,000,000. Modern service is being given by the Chinese post office. It gives facilities which one could hardly expect in this country. Much more needs to be done, but steady progress is still being made. One of the most interesting things about it is that the work is now very largely done by the Chinese themselves. Although there is still foreign supervision of the service; the higher control is in the hands of the Chinese Government and the inferior personnel is all Chinese. There have been astonishing stories as to the faithfulness of Chinese postmasters. When their towns have been invaded by bandits, they have sometimes succeeded in hiding the cash and stamps. In one case the postmaster put on coolie clothes and

---

\*"Ten Weeks With Chinese Bandits," by Harvey J. Howard.

watched the office until the robbers had gone and then opened up again. It is really a marvelous story.

And so it is with telegraph service. In remote parts of the empire you see intelligent men, very largely from the Shanghai district, managing the telegraph offices. In North Manchuria last year I found such a man who is just installing a telephone system in this remote country town.

The greater part of the railroads of China have been completed during the last twenty-five years, but during the Republican period little progress has been made. Still there are now over 7000 miles of railway, and these railways are managed on the business side, and on the technical side almost entirely by Chinese. You go to sleep in a Pullman with a Chinese engineer in charge of the train, and Chinese in charge of the traffic signals, in perfect confidence. There are a large number of people already developed capable of handling these technical services.

The highway movement is somewhat related. Ten years ago there were scarcely any highways in China that could be used by motor cars. Now there are about 10,000 miles of such roads. Some of these are very poor. They would hardly be recognized as motor roads in this country, but they are roads over which motors can pass and there is great interest in this development. Military leaders are buying motor cars for their own purposes. Rich men are buying them. The good roads movement is now under way and it will undoubtedly go on.

Any resident of China who has occasion to visit the large cities of this country is very much impressed by the superior efficiency of the police and the street cleaning departments of the better Chinese cities. We may say that their problem is not as difficult as ours, but whatever the truth may be in that respect, the results obtained are better. We have few crimes of violence in Peking such as we have in the large cities of this country, and one is not distressed there by large quantities of waste paper and other rubbish lying about in the streets as in the United States.

A little beginning is being made in public health work. At Peking there is an epidemic prevention bureau which is embarking on the production of vaccines and serums. Its work is not yet of the highest type but it is producing certain reliable products and when we criticise some of their work we must remember that other countries having had longer experience occasionally have their failures also.

A little public health administrative organization is being developed in the city of Peking on an experimental basis with the full sympathy of all the different political parties that have dominated that city in the last few years.

In Shanghai one of the first steps of the newly appointed mayor of the city was to search for a competent health officer to take over the development of that work in the Chinese section of the city of



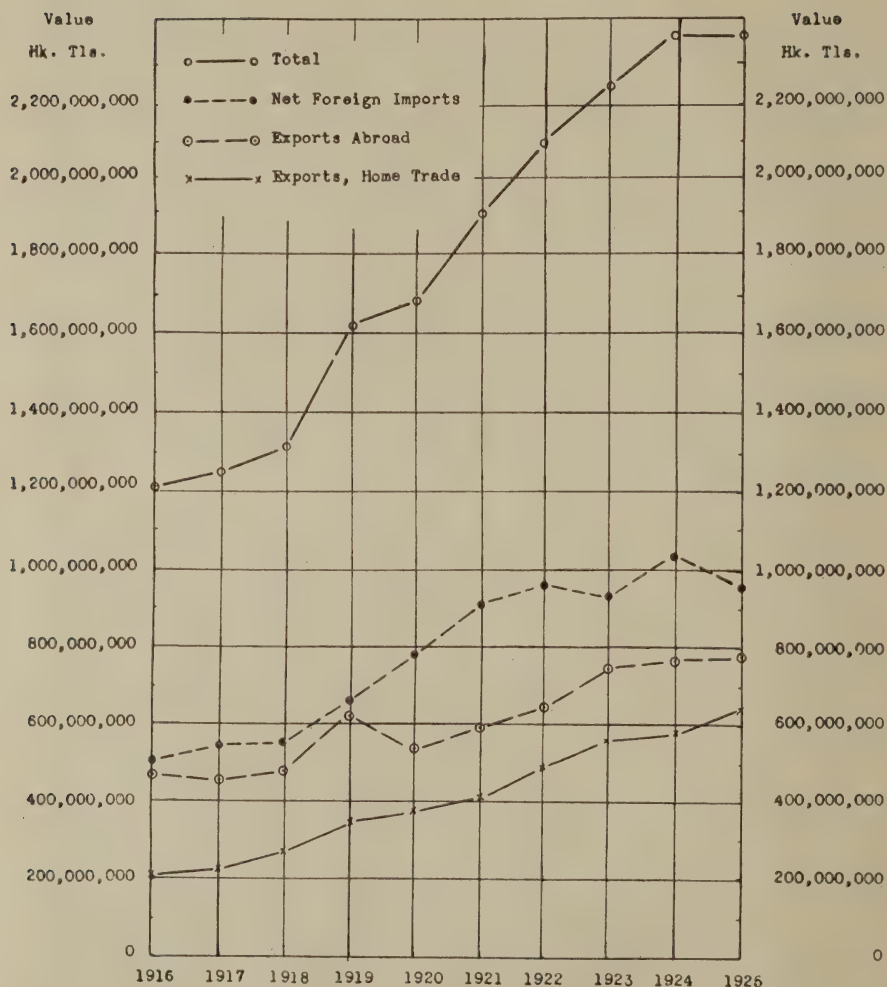
Shanghai, I think a very promising service of that sort is being developed.

One of the most important scientific departments of the Chinese Government is the geological survey. That was organized by Dr. V. K. Ting, now the mayor of Shanghai, who had studied geology in England, France and Germany. Dr. Ting is a man of great energy, great intellectual ability and with a high degree of training in his special field. He has also an unusually large allowance of common sense in his composition. With very modest resources he built up a very efficient department which is now shedding much light on the real mineral resources of China. Some of you may have been noticing of late reports that the mineral resources of China in certain respects, particularly in coal and iron, are not as great as we had supposed them to be, on the basis of the reports of the earlier foreign explorers. Where does this information come from? It comes from the work of the Chinese geological survey under Chinese direction. Another strong point in this organization is its ability to pick and to use good foreign experts when they are needed to supplement the Chinese organization. In this respect some government departments in China have been very weak. Foreigners were employed, but very little ability was shown to pick the right men and actually to use them and make them work after they had been engaged. The geological survey picks good men and gets good results from them.

There has been an enormous development also in more strictly private enterprises. The imports of China from foreign countries in 1880 amounted to about 80,000,000 taels, of which one-half represented opium—we may say about 40,000,000 taels of real imports such as constitute the trade of China today. In 1925, that trade had increased to 950,000,000 taels. Exports similarly increased from 78,000,000 taels to 775,000,000 taels. That is a perfectly stupendous development, and it should be added that the same is true down to the present time, in spite of the recent disorders. I should like to show you a little graph that I had prepared the other day for some of my friends, showing the development of trade in China during the ten years from 1916 to 1925. You see a constant increase in imports up to 1924, and a slight decline in 1925, but the latest returns indicate that the increase has been resumed in 1926. In exports and in the coastwise trade you see a steadily ascending curve. The total trade coming under the administration of the customs, shows an increase of from about 1,200,000,000 taels in 1916 to about 2,200,000,000 taels in 1925. That represents activity of all sorts, mainly in farming and in manufacturing, a tremendous amount of new activity that is going on, and new relations with foreign countries. The trade of Shanghai is now about five times what it was twenty-five years ago.

I think that those of us who come to the discussion of the Chinese situation, under the suspicion that we take an unduly optimistic point of view, that our hopeful views are wholly subjective, have a certain

VALUE OF THE WHOLE\* TRADE OF CHINA, 1916 to 1925



\* Not including Chinese Imports, as Chinese Imports into one port are Exports from another.



justification for our attitude in such facts as these. Something certainly must be going on in China.

An interesting fact that we have observed in China, in Peking, Tientsin, Shanghai and Hankow, during these last few years is that although the Chinese government is bankrupt, and although nations of high standing in Europe have depreciated currencies, the Chinese banks which issue most of the notes that we use in that part of the country have maintained their currency absolutely at par. Is not that an extraordinary thing? With all this civil war, with all this disorder and political confusion, the currency that the people are using in those cities, aside from temporary forced issues of military notes, has been kept absolutely at par during these troubled years. That is something that other countries might well think about.

Let us take the development of industry. There are approximately 400 electric light plants in China; about 160 modern flour mills. The development in the modern cotton spinning industry is familiar to many of you, but I had not realized that there were 3,500,000 spindles in China in comparison with 5,300,000 in Japan. China is coming pretty close to Japan's record in the matter of cotton spinning and the effect of that is being shown by the reduction of imports of cotton yarn by about one-third in the past four or five years.

I should like to emphasize these fundamental things. I am supposed to be discussing politics and I haven't said very much about it. You know almost as much as I do about the military situation. Personally I do not feel any great anxiety about the future. All of these activities of which I have spoken have developed men who are fitted to deal with modern conditions. Their number is still far too small, but each group has a vitality on which we can depend, and we can be sure that their numbers will continue to grow even if conditions should prevent our foreign organizations from continuing their work.

I have a strong conviction that whatever there is of good in what we have been doing, and we represent a great many different kinds of work here, will eventually survive and will eventually grow to considerable proportions. A great deal that is bad will probably go and some will probably survive with the good. China has now become a member of the family of nations, and circumstances have compelled her to adopt these western ideas and methods for better or for worse.

We are likely to face many difficulties in this transitional period. I think these difficulties will be greater in some places than in others, as more or less of the industrial conflict is injected into the situation; possibly in places like Peking where industry plays a relatively small part and where we have the higher authorities to depend on, we may have less trouble than in some out-of-the-way places.

All in all, I look forward to the future with a great deal of confidence. The troubles that we are going through are due largely to the inevitable social, economic and political transition and to the fact

that we have delayed too long in recognizing the changes that have actually taken place already in China. The recognition of the new situation now will perhaps not do us very much immediate good. The Chinese people have become impatient. The more reasonable leaders among them have become discouraged because often when they tried to negotiate on a reasonable basis with our various governments they were repulsed, and were given excuses that would never have been used in intercourse between equally strong nations, in spite of the fact that when China entered the war, the governments which dealt with her assured her that she would be given the consideration due to a great power. That promise was not fulfilled and now we are reaping the consequences in the reaction against the special privileges of foreigners and foreign powers in China, and in the deference that is now paid to those who advocate a resort to violent means to attain their ends.

If we and our governments accept the new situation gracefully, we are likely to find new and larger opportunities for usefulness still open to us in China, but in any case it is evident that the Chinese now strongly desire greater independence than they have hitherto enjoyed, and that this desire is not restricted to the purely political field. They may not be as ready as we might wish to exercise that independence to the best advantage, but the new spirit which they show, however disagreeable some of its earlier manifestations may be, is the indispensable first step towards a real independence which shall mean not only freedom from outside control, but also the eventual acceptance by the Chinese of the main responsibility for supporting the various movements in which we are primarily interested.



## II

### SOME OF THE FACTORS, DANGERS AND PROBLEMS IN THE CHRISTIAN MISSIONARY ENTERPRISE IN CHINA TODAY THROUGH CHINESE EYES

REV. TIMOTHY TINGFANG LEW, PH.D.

Dean Faculty of Theology (1921-6) Yenching University, Peking.  
President of General Board, China Christian Educational Association.

An opportunity to address an experienced and responsible group of representatives of the Christian Church such as this is a rare privilege. With your kind permission and generous indulgence, I shall try to speak candidly but briefly. The degree of candidness may be taken as the mark of my appreciation of the privilege, and I hope extreme brevity of my statements will not give you the impression of dogmatism. For I feel that I am not true to the cause which is dear to all of us if I do not speak my heart on this occasion. Everything I say I am prepared to substantiate with actual facts, for it is only conclusions from actual facts that deserve a hearing before this body. But I have to omit all such facts and illustrations because of the limitation of time. I wish to make eighteen points in the time at my disposal.

I wish to speak to you on the four new factors in the situation in China which have important bearing upon the future policy of missions and the Christian Church in China, the five dangers which have imperiled us in the past and which are becoming greater in the present situation, and the eight definite aspects of the missionary policy which deserve immediate attention.

Many of the elements in the phenomena are temporary, even fleeting, but four among those which promise permanency and growing power may be mentioned. The first is *the nationalized youth*. Nationalism has become a passion and almost has become a religion, replacing time-honored system of ethics and religious faiths. It commands the whole activity and becomes the center of the absorbing attention of the younger generation. Textbooks have been gradually but steadily revised and new ones written to embody this thought of nationalism. Games, plays are being devised even to educate the little tots of three or four, to illustrate this central theme. Normal training given to teachers also makes this note predominant. Children will not from now on begin their day's work until they have stood in attention with bowed head before the picture of the national hero, heard his last will read, and some aspects of the political doctrines of nationalism expounded by their teachers. Even drastic policies as the removing of school principals who are not nationalists are anticipated.

It was only twenty years ago when a few quiet writers of text-

books incorporated into the text of the stories of how China lost her harbors, foreign concessions, and all other grievances. People wondered why the anti-British movement and the movement for the restoration of China's rights have made such headway in China today. Some sophisticated people generously give the credit to the Russians, not knowing the quiet influence of textbooks which the youth of the last twenty-five years have studied in their class rooms day in and day out and the labor of the teaching of school masters in China. If we fail to appreciate this factor, we shall be taken unawares five or ten years from now with even greater surprises than those of today.

The second factor in the present China situation is *the organized mass*. So often has the question been raised when foreigners discuss various movements in China, how much does such-and-such movement affect the mass? How many coolies know about this? How many farmers are aware of the change of government? How many day laborers care about this and that national problem? Even up to last week the answer has been given—"very little," "by very few people," "a few students or returned students who stir up all the trouble," and such answers are often supplemented by a half apologetic statement that "the few in the country who know and who care is the important minority which counts." But the situation is being changed now, just as some of us anticipated years ago. It is far easier from now on to make the mass know and care than might be supposed. The leaven is already working, though the symptoms have not been apparent to the most keen observing eyes of the trained visitor or resident casual observer. There are people who live in Peking and have lived there for the last ten years not knowing what is going on.

Organizations of mass to act en bloc is not at all "a new invention imported from Russia"! We have had that for the last 300 years. It was that weapon with which the Manchu rule was overthrown. The only difference between now and then is the secrecy in the past and the openness in the present. In the next ten years one may witness the rapidly organized laborers, farmers, coolies in working units, efficient and powerful, subject to influence of suggestion, useful to demigods, yet with great possibilities for progress and welfare of the nation if they come under good influence. We only need to look at one single fact to be convinced of the tremendous importance of this organized mass, namely, the army. The army of half a million soldiers in China today is going to be indoctrinated in a very definite way, and the army has been recruited chiefly from farming districts and coolie classes, and you can imagine what the influence will be when they are disbanded and return to their homes.

The third factor in the present China situation is *the popularization of the technique of propaganda*. The first two factors which I have just mentioned, the nationalized youth and the organized mass, could not have the hope of effective accomplishment were it



not for the adoption of the new technique of propaganda. They have learned how to adopt a platform, how to state things in simplicity and with effectiveness, so that those who run may read, or those who are slow may be impressed. They are taking the things out of the hands of devious logic and are handing them out to the people through efficient salesmanship. The very simplicity favors the process of repetition, and in a remarkably short time they have achieved some wonderful results.

The low degree of educational attainment of the mass makes it more effective and the impressionable mind of the youth adds to its efficiency. Propaganda is going on now in the army, in the school, in the labor unions, through the press, through meetings and innumerable occasions of secret meetings. There will be a considerable period during which any deliberate, ruthless, persistent propaganda will achieve the results desired. Perhaps after a time when people become used to the multiplicity of propaganda they will become less sensitive to it, but for the next few years at least the conquest of China by different ideas will bring about intensive mental warfare in Chinese minds. The future destiny, spiritually and morally, will face some of its fiercest battles.

The fourth factor in the present Chinese situation is *the rising authority of the committee system*. In the last twenty years Chinese minds have gone through three distinctive changes of authority. The imperial system of government centered all authority upon the imperial ruler, from whom a hierarchy of officialdom resulted, the members of which derived their authority from him. Each member in the group derived his authority from the one next above him. The authority of officialdom together with the authority of seniority of age in families and village system rules the life of the people.

When the monarchy was overthrown, the same concept of authority still lingered on. The officials of the Republic have, in a feeble way, imitated and assumed the same authority which belonged to the old regime, only very much less effectively. Its lack of effectiveness encourages various short paths to power. Authority then shifts from a definite derivative source to individual leadership, acquired by different methods. Even in the army system, leadership also passed from one person to another through seniority in terms of ranks. This has played havoc in the last few years and is the essence of the tyranny of the military system, and a source of almost interminable disturbance.

But recently a third form of authority has gradually been tried out and takes the place of individual leadership, that is the leadership of committees or a committee of leaders working together as a group, each watching the other. Such a group may have all the defects of autocracy and is not free from many of the defects of inefficiency, but it is nevertheless proving to be achieving good results. For one thing it is not so tempting to an ambitious individual

to oppose a group as it would be to oppose an individual, because it is much harder to oppose twelve instead of one. Moreover, a certain amount of common thinking and cooperative action is required. Mutual correction serves as a check to some of the evils and abuses of individual leadership. The Chinese temper of reasoning things out also encourages such system. It is quite possible that the committee system may be adopted by various organizations and even by the final form of government of the whole of China. Nobody can prophecy anything of course, but this is one of the probabilities in the present situation. This changing concept of authority will have significant effect upon the religious and moral life of the people.

It is not necessary for me to make any further comment on the fact that all these four factors will have important bearing upon the missionary work in China, and, therefore, we cannot profitably discuss our future missionary policy without constantly keeping these four factors before our minds.

## II.

We are today, friends, especially you who are responsible for mission work in China, watching for the safety of the missionaries and of our work, and your fears seem to center around two things—Russian propaganda and mob violence, but may I assure you that these are not the real dangers of missionary work in China. May I mention five real dangers? The first is the danger of for lack of a better term I call *post mortem first aid*. What I mean by this is the danger of doing the right things too late. This is one of the most painful experiences of those Chinese who are true friends of missionaries, of missions, and of the people of the West. Most of those who are working hard for international friendship see in China very frequent occurrences of lost opportunity. Some of the actions taken by certain foreign representatives in China would have been very valuable if they had been done earlier. They are good actions per se, but they are not only ineffective but even provoke suspicion because they were not done sooner. A recognition given, a concession made, an aid offered at the time when the Chinese need it most, is ten times more effective and useful than when the right time has passed. A friend in need is a friend indeed. Nowhere is this principle more obvious than in the present Chinese situation.

The greatest stumbling block in international relationship in China today is the unwillingness to give what ultimately must be given. Instead of foreseeing the inevitable and giving cheerfully and thereby getting full returns for what is given, foreigners have again and again done just the opposite. They reluctantly yield inch by inch. In the end they do not give anything less in the process they have lost all the credit which might have been due them.

The second is the danger of *self-deception with sham*. By this I mean the practice of accepting the nominal for the real. Casuistry



and subterfuge are two of the greatest temptations of people in ecclesiastical and religious work. We often commit it without any intention of doing evil, we often fall into them because we set our feet on the road of trying to do good. Many reforms and changes are suggested by the changing situations in the field. It is not so difficult to make those changes, and to meet all the requirements and to get a perfectly good appearance; but how easy it is to accept that which is nominal as a temporary measure with perfectly good intention for something real later, and meanwhile allow the temporary relief to become the permanent and strive no further. For example, when we emphasize the leadership of the nationals we put the control of certain affairs in a committee, specifically created with the clear majority of the nationals. This is perfectly good officially and in all appearances a great step in advance of mission policy, but if the majority does not represent the same character of the minority, then it is merely sham. In a committee with one foreigner to nine nationals is a certain clear majority of the nationals, and every action passed by that committee cannot be regarded anything else than an action of the nationals. Yet, if that one missionary is fully endowed with Anglo-Saxon aggressiveness, and full of conviction of a certain type and of a certain degree of strength, and the nine nationals were trained in the old Chinese school, or if the missionary has been the teacher or patron of the majority of the nine and the latter mostly juniors in age! Such a situation is becoming more and more common and is the greatest enemy to any reform because it tends to shatter the faith in the real.

The third is the danger of *overpowering normality*. By that I mean *the insistence upon application of normal methods, standards and judgments to special and not normal situations*. The failure to recognize the rights of the abnormal for special treatment has given the normal in the world a great deal of suffering. We are just beginning to learn this lesson in medical and education work.

In our missionary work we have developed a set of standards, methods and technique to deal with different situations. They are perfectly logical and lawful and correct, but China is going through a period of transition, transformation and social and spiritual revolution. Measured by the normal standards some of the incidents appear to be wrong. The application of remedies according to customary normal methods may not bring the desired results. The insistence upon such application without variation is even harmful. For example, in normal conditions, a student in school, and especially a high school student, has no business to meddle with politics. His duty is to study; to strike for political questions is, according to normal judgment, something to be prohibited and severely dealt with. The pity is China is not in a normal condition. The high school boy in China may, in certain cases, have not only the right but the duty to take part in the national politics.

Just how to deal with such a situation requires statesmanship; a technique for dealing with situations which are not normal needs to be worked out. Without such statesmanship, many a crisis has been created and serious consequences have resulted.

The fourth is *the danger of unpreparedness*. By the grace of God missionary work with humble beginnings has become one of the world's greatest enterprises, even judging from human and worldly standards. That which was gradually built up without much forethought now demands a great deal of spiritual imagination, and statesmanlike vision for constructive foreplanning. No longer can we let things drift. We must plan ahead and prepare for what is to come. Our faith in the things yet unseen must be accompanied by a prophetic vision and divine courage for adventure, lest we are caught unprepared. To give examples to this danger is too easy and I shall not waste your time on it.

The fifth danger is *the mistake of speaking for the other party*. I shall explain this by a parable of my own. A kind lady whose sympathy goes out to her neighbor who is in need of a good dinner took the trouble to send a dinner to her neighbor's home. She went over herself, carrying with her not only the food, but also expensive crockery and the full equipment of a dining room, together with the utensils for cooking, practically a complete set of modern kitchen equipment. There she took the trouble to set up all this equipment. In the process of installation a certain amount of unavoidable disturbance in the neighbor's house resulted. When the dinner was ready, the neighbor was invited to enjoy the dinner. The hostess feeling that she had put so much energy and time and money to make all this preparation out of a purely altruistic motive and that the dinner had been prepared according to the best knowledge she had from her own housekeeping experience, and that all was given free to her friend, she should expect nothing but appreciation should be shown by the neighbor.

The neighbors, on the other hand, are receiving these bounties with somewhat mixed feelings. Some of the members of the family feeling inwardly thoroughly grateful. Others feel that because of the fact of the whole installment being made in their house felt they should have some say in the arrangement. Some also felt that since the hostess never failed to rub it in on them that she was the hostess and they the beneficiaries, that it was up to the hostess to be polite and apologetic for anything that went wrong with the dinner. It was up to them to say thanks, but not to be asked to say it. In this situation the hostess insisted that the neighbor should say thanks, express appreciation and gratitude, and that she herself repeats the praise of the dinner. The neighbors who are the guests of this dinner, on the other hand, insisted on pointing out the imperfection of the dinner. So they spoiled a good dinner. If they had not tried to say things for the other, what a lovely thing it would have been!



### III.

Bearing in mind those powerful factors in the Chinese situation and bawing of the dangers that are lurking around, may I outline briefly a few of the directions in missionary policy which we may profitably discuss in our study of the situation in China. Remember *they are not new but merely greater emphasis upon the already discovered ones*. All of them need lengthy discussion to make them workable, but they represent *roughly* the desires and hopes of many a thoughtful Chinese Christian who are true friends of missionaries and the missions, as well as loyal members of the Chinese Church.

First, education for "home constituency" should take a new direction. When I arrived in this country a month ago, I was greatly impressed with the work Mr. Cogswell and Mr. Stauffer were doing. I was so happy to hear what Miss Seabury and Dr. Le Sourd said this morning. It seems to me that the time is ripe for you to initiate a new program for missionary education more thoroughgoing in the change of emphasis than any of the splendid effort you have already so far made. Try to educate the home constituency on *the principle of spiritual interdependence between the East and the West*. Shift your emphasis *from the principle of paternal sympathy and aid to that of fraternal cooperation and mutual endeavor to build up a family of nations in the Kingdom of God*.

Second, *the period of missionary training should be radically lengthened*. It is necessary to require every missionary sent out to China must have an adequate training in democratic citizenship and the technique of practical application of Christianity in social, industrial and political problems. Longer furlough may be helpful, not one year but three years, during which scholarships should be provided for further study, and deputation speaking should be reduced to a minimum. I want to say very frankly in this connection. Though not officially spoken, but through my contact I have learned that there is a growing sentiment among the thoughtful Chinese Christians, not the irresponsible men and women, that there are many missionaries in China today whose thinking on some of the vital issues are too shallow, just as shallow as most of us Christians ourselves.

Third, *it may become necessary that every missionary in China should either become a naturalized Chinese or accept a temporary self-renunciation of his foreign citizenship*. If we hope that Christianity will really help the birth and growth of a new nation in China, as it is the chief hope of the Chinese today, then *whosoever engages in Christian work in China in the next few decades must be thoroughly imbued with the hopes and enthusiasms for her nationalistic program and be able to help to guide and to correct the abuses and wrong tendencies by a vigorous application of Christian principles*. The passionate cry of the Chinese today is not merely "How can I be

saved?" "What shall I do that I may be saved?" but also "What shall I do that our nation may be saved?"

Fourth, the Boards should continually take a very firm stand on the rigid application of Christian principles in international relationship, try to help China through your missionary endeavor to achieve success in her struggle to obtain a chance of untrammelled development, social and national. Some of the missionaries may find the environment created by the nationalistic movement uncomfortable, or even adverse to his convictions. Perhaps it may become necessary to allow them to retire for their own good. It is hoped that they will not be required to retire by the future Chinese Government or Chinese public opinion. Temporary retirement may be all that is necessary for some.

On the other hand *some of the missionaries who are now talking about retirement voluntarily are the very ones which we Chinese cannot afford to lose at all, and to accept the retirement of such missionaries will be a great mistake.* A study of the sentiment of the Chinese Christians may be helpful to those who have to make decisions at home to find out some of the lines that would indicate the procedure to be taken.

Fifth, in mission and church government immediate beginnings should be made to change the whole program *from the basis of oversight to the basis of cooperation.* The position of missionary in the field should be changed from that of the teacher to that of the coach of an athletic team. Every part of the program and policy should give help to the movement of the indigenous church. A coach directs the team, yet he is not the captain. When the team wins the game, the coach is not asked to go to the platform to receive applause and he doesn't care for it, but when the team goes wrong, the coach is the first name mentioned. But everybody from the president of the college to the boy in the street selling the extra newssheet about the game knows that the team owes everything to the coach and the coach is absolutely indispensable so long as there is a team that needs coaching.

Sixth, *in financial help the basis should be changed from that of gift to that of sharing.* There should be three kinds of missionary aid. The first is aid both in man power and in finance; second, only man power without finance, that is to say, without finance beyond the salary of the person; the third, only finance without man power. All these three types will be needed. They should be equally respected and supported without discrimination. The third type may be increasingly important. The principle of no representation without taxation is a right and safe rule to follow in normal human relations, but in the missionary situation in China for the next few decades, the best way may not be the normal and human way, but the supernormal—the divine way. In the transitional period of mission devolution this may be required by the exigencies of the situations.



In certain mission stations and in certain form of work such policy already appears to be inevitable, and thoroughgoing thinking is needed there.

Seventh, *coordination, combination, unification in different forms of missionary activities are more imperative than ever.* Only real good work will stand the coming storm of nationalism and public opinion. Truly great institutions which can do really good work, so good that beyond the reach of average Chinese endeavor will have little to fear for the opportunity of service. The lesser great will surely have a hard time. Speaking as one who has had a humble share in the union work, I make this emphasis not without full appreciation of the difficulties involved. I believe that it may be necessary for the mission boards in the next few years to help the missionaries to make decisions which they may find it difficult to make in the field.

Eighth, *be prepared to make radical adjustments.* There will be many adjustments ahead of us. Try to make adjustment just a step ahead of the situation that demands it. Do not wait until you are compelled to do so. In order to sense such a situation, when an adjustment is profitably made, perhaps it may be useful and helpful to you that more frequent opportunity will be given to the voice of Chinese leaders. Let them be heard not only in the mission field but also at this end.

#### IV.

One concluding word. The chairman in introducing me a while ago, mentioned the fact that I am connected with half a dozen national organizations in China. What I have spoken thus far please do not take in any way as representing any of these half dozen national organizations with which I am connected. I am *not* speaking for the National Christian Council nor the China Christian Education Association, and not even for my university. I speak entirely on my own responsibility. Let this be understood.

I cannot close this address without expressing to you, as a Christian Chinese, as a member of the Chinese Christian Church and one of its least worthy ministers, and as a member of a family which is privileged to have five generations of baptized Christians, a family which has given a total of 105 years active service to the church with missionaries, the appreciation and gratitude of Chinese Christians for your faithful support throughout these years of Christian mission work in China.

I want to tell you that we Chinese Christians have our hands full with our own problems. One of the greatest curses we Chinese have in the Christian Church in China today is a lack of independent thinking, a lack of the grit to put our shoulders under the load and carry on the work with you as we should. Petty jealousy, inability to cooperate with each other, provincialism, selfishness, indifference, ingratitude, reactionary conservatism, and irresponsible radicalism,

every human weakness you find in any ecclesiastical or religious group in America and in Europe you will find in China. It is only with a crushing humility on our knees before our common Lord, looking up to Him through the eyes of faith, looking up to Him as the author and finisher of our faith that we Chinese Christians, even the ablest and most experienced amongst us all, have any right to put our hand on the plow to share with you this holy task of God's work, and it is only in this spirit that I dare to speak before you, such a responsible body, and to extend to you an invitation to continue the good work in my dear country.



### III

## CHRISTIAN EDUCATION

RT. REV. ALFRED A. GILMAN, S.T.D.

Suffragan Bishop of Hankow; President of Central China University

The point which I want to emphasize first this morning is that we do not want to be carried off our feet by the present emergency in China. Some missionaries may lose their lives; all the foreigners, including the Americans, may be driven out of China, but this will not be the result of the action of men like Dr. Timothy Lew nor of the thousands who are associated with them in the Christian Church nor of the many more thousands who are very friendly to the Christian Church, nor will it be due to anything which may be done by that great multitude of whom Mr. Greene told you this morning who have been carrying on the business of China; have been conducting the education of China; have been leading in the great development of China during these past years; who will lead in these things in the years that are to come, nor will it be due to that remarkable book by Sun Yat-sen which will be a great influence for the future history of China.

It is a remarkable fact that in these days of storm and stress this book is selling all over China for forty cents, and in this book are the lectures of Dr. Sun in the last years of his life, in which there are some statements which I feel you all should know. In the first place he says that the statement of Marx that all the value which is found in production is due to the laboring man is false. He says further that Marx's statement in regard to the development of capital and labor is false also, that the class war is a disease and not a source of progress, and that Marx's ideas about the development of capital have been proved absolutely false by Henry Ford.

He also goes on to say that China will require a great deal of foreign capital and that not only must she have the use of foreign capital in large sums but she must also have a great many foreign men, technical men trained in all these systems in order to make the most profitable use of this foreign capital. That is written in the book which is being read by millions of boys and girls and coolies. It is in the modern language and it is being preached and understood, and there are today many extremists who are trying to twist this book into other statements. Those extremists will have their day but it will be a very short day.

The supporters of missions think of our missionaries, their friends whom they know, as being in danger and in great distress. They express to me great sympathy for the experiences through which I have passed, and which I am glad to say are wonderful experiences to

have been through, and they fail to realize that all the troubles which we have are as nothing to be compared with the troubles through which the great majority of Chinese are passing at this time and through which the Chinese are passing in great hope because they expect that greater things shall come to pass.

My second point is in regard to the remarkable educational and other work which the Christian mission has carried on in China. Even if it should cease today, it has been one of the greatest accomplishments in all human history, because it is the work of your mission churches in China which has developed these schools which have sent men like Dr. Lew, and those of whom Mr. Greene has spoken, to America and other countries to make them know what the world has for China, to make them hope for these things and now to bring them to pass. If in the providence of God it is determined that these schools shall continue, there will be thrown open to us a great opportunity such as was never possible for us right up to the present moment. It is not my idea that these schools will disappear, because China, as Dr. Sun reiterates in this book, knows no distinction between the rich and poor. He says the only distinction in China is between the poor, poorer and very poor. Therefore, China needs great assistance from America; and they need financial assistance in addition to all other assistance that they may receive.

It is an actual fact that China has greater intellectual and scientific power in human beings than she has capital to use them effectively. She needs capital for ordinary work; she also needs capital, voluntarily given by the Christian Church of the West in order that the young but vigorous Chinese Church may be enabled to carry out according to her own ideas that great development which lies before her in the future.

The Christian educational movement, which is a very large one in China, grew up very gradually. We Episcopalians hardly realized how the Presbyterians were working in Shantung; they hardly knew the names of the Episcopalians working in Hupeh. The Episcopalians working in Hupeh knew nothing of the work going on in the province of Canton. These severally developed their work and as the opportunity came they developed great schools in all these various places. When we began to get together under the leadership of Dr. Mott, we realized that there was a tremendous task to be undertaken and that there was a good deal of overlapping, and that there were many things in which we could get together; then came the determination to get together. Later the mission bodies and the churches throughout China and the foreign mission boards in America agreed that an educational commission should go out to China to investigate these matters. This educational commission made a report. One of the strangest results of that report was that it terrified a great many Chinese. They said, "Just see what this foreign Christian educational movement is. Why they have almost captured our country."



One writer within eighteen months said that unless they take some means to prevent it, it would not be possible for a Chinese boy or girl to get an education in China in a few years unless they were willing to go in and bow down in a Christian Church. That was a fear which was brought out. No one would have imagined that that would have been the effect, but that shows the position which these Christian institutions have.

Dr. Lew and other well-informed Chinese say that one of the reasons why the Chinese demand that our schools shall be registered and become a part of the national system of China and why they shall freely admit men is, that they are the best schools and therefore must not shut their doors. If you say a boy who comes there must attend religious services, you compel him to attend religious services through economic force and through your educational efficiency.

But just here, as Mr. Greene asked me especially to mention, I want you to understand that there has developed in China through non-Christian people a very wonderful system of education. In the first place, a writer said nothing had happened in China in the last twenty or thirty years in a literary way. This man living in Tientsin seems never to have heard of Liang Ch'i-ts'ao, the man who changed the method of writing the very highest literary Chinese from that of writing, so that no one else except you would know what you said, to the point where no man could be a real writer of literary Chinese who did not write so all who read it could understand the purpose, and then he has nothing to say about this great doctor of philosophy from Columbia University, Hu Shih who has brought to pass the universal acceptance of written colloquial language which is called the national language. What is this national educational system? So often I hear people say that some official in Peking is trying to compel us to accept his ideas of what education should be. Not at all. This scheme has been built through educational associations. All China has been brought together and the organization which has brought this to pass has freely admitted foreigners as members. I was accepted as a member about six years ago. About three years ago, the radicals tried to drive out the foreigners and the others would not permit it.

The man who defended the position of the Christian schools in China in the great discussion which took place at Nanking when the first attempt was made to thrust them aside and not give them any opportunity was none other than the vice-minister of education in Peking.

I feel it is absolutely necessary that the Christian Church should understand its position in China today. It is known as a foreign institution. During the Manchu dynasty and down almost to the present time the foreigners have given protection to the Chinese. The foreign flag has been of great assistance and the Chinese have rejoiced in it and the conditions today seem to be exactly represented by cer-

tain instructions which I was compelled to receive when I was a student in the University of Nebraska from General Pershing who was then the instructor in military science. I elected to take artillery. When the horses are hitched up to the gun and you say "Forward march," you go in one direction. When the horses are unhooked and you say "Forward march," you go in the opposite direction. That exactly explains the position we are in in China.

Up until a year or so ago, having an American flag wave over the school or having it said that this great American institution was an Anglo-American institution doing great work was a help. These great schools have been developed, but the only way in which they can be carried forward from today on, is through the realization that they are unhooked and that the American part of it is not the forward movement but that the Chinese part is, and that when we accept registration under this national system, we enter wholeheartedly into this scheme, and thus become a part of a great national system of education. We will not gather together as the Christian colleges and Universities or the Christian institutions in Shanghai and talk about a one-thousandth part of the educational system in China, but we will be freely admitted as advisors, we will be freely admitted to the whole host which is developing the educational work in China along the lines sketched out under the direction of Dr. Paul Monroe and others of Columbia University. Great help is given to this general scheme by the Rockefeller Foundation, and by the Indemnity fund.

In all the things which face us today in China we do not want to be faithless but we want to be believing. It is reported that one of the great bankers in New York City charges that all this trouble in China has been caused by the missionaries. Oh what a glory it would be if it could be written that all this commotion and all this trouble which has been made in China was caused by me, because as I lived out there under the old Manchu dynasty and saw young Chinese having their heads chopped off almost as fast as one of these automatic machines could work I used to think that if I were a Chinese I would go out and be a revolutionary leader and try to change conditions in China so that the people who came after me might have a chance to develop.

Tennyson made a great mistake when he said, "Better fifty years of Europe than a cycle of Cathay," because a cycle of Cathay is only sixty years. He was talking about a cycle of India. I say better have a cycle of chaos in China if the future generations in China may have an adequate opportunity for that development of which the Chinese are capable.

When my wife and I left China, one of my associates said, "Oh, Bishop Gilman, America has done us great harm, if America has put these ideals and ideas before us and we are not able to bring them to pass."

Dr. Timothy Lew says that in many things we have been too late.



Oh, and that is the tragedy. Three years ago I proposed that our schools should be registered. At that time we could have obtained a great crown and great glory. That time is past, there is no glory to be achieved now. I hope that we may truly appreciate what Dr. Lew has said and that we may give our support, continuous support, during this time of trial in China. We need more money from America at the present time to carry through in order that we may be able to go on when these difficulties are over. Let us pass cheerfully into the eclipse which may be necessary at the present time, realizing that it is only an eclipse, and after these radical Russians or Chinese, or whatever they may be, have had their day, the true men, normal men, intelligent men, Christian men will have their day and there will be a great, glorious, new China.

## IV THE CHRISTIAN CHURCH IN CHINA

DR. ROBERT E. SPEER

Secretary Board of Foreign Missions of the Presbyterian Church, U. S. A.

Nobody can tell today the whole truth about China. He can say true things about China but a true thing is very different from the whole truth. No single individual, I believe, is capable now of apprehending the truth about China, or putting that truth in words. This, therefore, is a time when we are driven to collective thinking and to corporate judgment, when we must realize that we are members one of another and that we cannot see the truth until we see it all together. This is that time, and China is one of the greatest interests in the world regarding which together we must think and plan and work.

Underneath all that was said this morning are the two great truths that we need to keep in mind in our present-day missionary judgment with regard to China. One of them is the philosophy of hope, which underlay what Mr. Greene was saying and which he frankly avowed was his viewpoint as he dealt with these political conditions in China. That is the only human and Christian viewpoint. Things may get a great deal worse in China than they have been, but it will only be preparatory to their becoming some day a great deal better.

There is a vast recreative racial evolution going on, the greatest racial movement I suppose that has ever happened in human history, and one can't believe that that evolution is going to proceed save under the guiding control and a sure, ultimate purpose of God.

It doesn't matter accordingly how dark local or temporary conditions may become in China. We have got to hold fast to that view that Mr. Greene set before us, that underneath all that we see, the great creative benevolent forces are working, and that some day the issue of them all will be a far more wonderful, a far greater China than anything that we can now conceive.

The other great truth was the one of which Bishop Gilman and Dr. Lew were speaking, of the primacy and responsibility of the Christian Church in China. If ever in our missionary policy we have lost sight of—mark you, the two words must go together—the primacy and responsibility of the Church in the field, we have vitiated to that extent our missionary processes, and we need to keep that principle unmistakably clear in our thought as we deal with the present and future conditions in China.

One would like to take time to try to paint the background against which this subject, the Church in China, ought to be viewed, the political background, the social background, the intellectual background. But the whole environment that conditions our missionary



enterprise today is shifting so fast that all that anyone could do or that we could do together would be simply to single out some of the more or less detached features of this great environment. The most significant elements of it we cannot, however, surely locate, and we can't appraise and we can't predict absolutely either the volume or the trend of the great forces which are at work. For example, the strength of the communistic sentiment in China. We can all have our own ideas about that but only the event will show just what the actual facts are. Or take this matter of the attempt to turn the memory of Sun Yat-sen into a cultus. No one can see how large a part that is to play in the future of the psychology of China. It may play a large part or it may turn out to be nothing but a myth passing by in the night.

There are many forces in this present environment that we can't absolutely locate and neither the trend nor the power of which it is possible for anybody to predict. While it is necessary for us to try to understand this environment, it seems to me there are two great dangers with regard to it. One is that we should ignore it, that we should not adequately correlate what we are trying to do with the realities of the present situation in China. That is one danger. The other danger is that we should be overawed by it, that we should allow this environment to dominate us instead of realizing that the whole purpose of the missionary enterprise is to contribute elements that will change environment and let forces loose that are not going to surrender to temporary conditions but are released for the sake of changing those conditions, that the environment of the future may be different from the environment of today.

Let us keep both those perils in mind as we try to judge justly what the facts are with regard to the Church of Christ in China today.

If by Church we mean believing men who love Jesus Christ in their hearts and are trying loyally to follow him, if by Church we mean groups of faithful souls who meet together for worship and for fellowship, then one's report with regard to the Church in China can be only bright and joyous. The Church conceived in that sense exists richly and gloriously in China and even the fiercest critics of the missionary enterprise and of Christianity in China, if they are intelligent and honest men, have to recognize this.

There are a few of you here perhaps who remember Alexander Mickie, who more than a generation ago was editor of the Tientsin Times. He was a very hard-headed Scotchman and he was the severest and most trenchant critic that I suppose we have had in China for many years, and a very intelligent and honest man. It is well worth while to turn back and read those books of his written thirty-five or forty years ago in which he analyzed the weaknesses of our missionary enterprise and in which with a great deal of very sharp criticism of the rice-Christianity in China he still ungrudgingly recognized the reality of the Christian Church there, men and women who

were ready to die for Christ, which, said he, was easy, and tens of thousands of men and women who were living for Him honest and faithful lives, which, to use his own language, "was as difficult as the ascent from Avernus."

That was before the Boxer uprising. The Boxer uprising brought with it its additional evidence of the reality of this Christian Church in China. There are those in China I know who depreciate the significance of that evidence. One of the most interesting and capable men in China tried to prove to me that there was nothing whatever in the martyrdoms of the Boxer uprising to prove the truth of Christianity's hold on the people of China. It was an exceedingly interesting argument that he made. It was an argument, however, that was not convincing to me and would not be convincing to you and nobody can go through northern China and feel the memories of that great time and think of the mark that it left on the Christian Church in northern China without thanking God for the evidence that it gave of the truth of the existence in China of the Christian Church conceived as made up of faithful and believing men who follow Jesus Christ in their lives and who are faithful to Him in their death.

No one can go to China today and mingle with these faithful people, up and down that great land, without coming back with his mind and heart and memory overflowing with recollections of his contact with them. Nothing would be more grateful than to take all the time one has this afternoon just to tell you of individual after individual and group after group of men and women in China who when one has once come to know them he counts forever after among his dearest and truest friends. There is no psychology of race that separates us in our Christian fellowship. We are more one with those fellow Christians of ours in China than we are with our fellow-citizens who are not Christians here in our own lands of the West. Of such true souls and the Church which they are one has nothing to say today except in the way of unbounded encouragement and thanksgiving and joy.

But our concern here, of course, is with the Church in an ideal that goes far beyond this conception of it. We are thinking of the Church and it is our business as a missionary enterprise to deal with the Church as a visible institution, with a ministry and with sacraments, organized for worship and for work, for testimony, for fellowship and for service.

There would be wide differences of opinion among us the moment we would start to define these different elements, as to what constitutes the ministry, as to the significance of the sacraments, as to the matter of worship and of teaching. On all of these points there would be divergences of view, but in general we are all agreed that the kind of a Christian Church that it is our business as missionary agencies to establish in China must be an embodied organization. It can't be just a vague influence floating out across the land. We are



trying to set up there the historic Church of Christ, an institution in China that will be in fellowship with that Church that has reached through all the ages and is working throughout all the world today.

Our question is, to what extent does such a Church exist in China? To be sure it is there. Here are the buildings; here is the ministry; here are the sacraments; here is the external organization and form of the Church, but how far does it live? How far does it function with all those actualities of life which we take for granted when we discuss devolution or when we speak of the judgment or authority or administration of the Church on the field?

I cannot bring as bright and encouraging an answer when we conceive the Church in these terms as when we conceive it in that simple way of which I spoke at the beginning. And lest the answer may seem too discouraging, I want to go back for just a moment to dwell again on the broad, encouraging features of the place of the Christian Church in China today. There is a great mass of individual men whom Christianity has produced who are standing out in the life of China now. I asked one of the best informed men in China to prepare for me a list of all the outstanding Christian or once Christian men in China of whom he could think, and there wasn't any man who could have thought more comprehensively than he did of other men who had a Christian background or a Christian inheritance or who had themselves been or were now professing Christian men. It is an amazing list of the men who are shaping China today.

There was a time—I am not sure that it is not true now—when a majority of the executive committee of the government in Canton were Christians or had been Christians, and all through China you will find such men.

There is an immense encouragement about that and there is also an immense discouragement, for a great many of these men have no rootage in religion in local Christian congregations. Their Christianity is a diffuse spirit with them, only more or less commanding their behavior; there is something real there, but those men are not counting for very much, although they are the very men who ought to count for most as the Christian laity of the church in China, in building in China the kind of a Church that can carry the responsibility that we have in mind when we talk about the Church of Christ in China and of transferring responsibilities and resources from our missionary bodies to that Church.

There is also the immense diffusion of Christian ideas and standards of judgment. China today is judging the West, how? Well, a great many of the young men of China say they are judging the West, and a great many people not adequately informed in the West say that China is judging the West, by historic Chinese ideals, anti-militarism, anti-imperialism, anti-economic penetration and exploitation. Why those are not ancient Chinese ideals. As Mr. Greene was saying to us this morning, we underestimate constantly the amount

of fighting that has been done in China. More lives have been lost in war in China some say than have ever been lost in any other land. China was built up on an imperialistic policy. China has indulged in more economic exploitation of other lands, so far as her population is concerned, than any other country. There are more Chinese abroad making their living and amassing wealth in other countries than there are of any other nationality. You go down over south-eastern Asia and the Chinese have got the whole economic control of southeastern Asia in their hands. There are many more Chinese in the United States than there are or ever will be Americans in China. I have not time to go into the matter but you read Professor MacNair's book on "The New Nationalism in China," a very intelligent and sympathetic book, and you will see clearly that the standards by which China is judging the West today are not Chinese standards, they are Christian standards, precisely as India is judging the West today not by any old Indian ideals and standards but by Christian ideals and standards that are so filtered into the minds of India that they are actually becoming indigenous and a large part of India thinks that she is measuring the West by her own ideals when it is nothing but the Christian ideals that have penetrated and controlled the modern conscience of India. That thing is happening all over the world and you can't travel in China today and talk with anyone without realizing how tremendously penetrating has been the Christian spirit and the Christian ideal throughout the whole life of China.

One would like to go on dwelling on those aspects of the influence of the Christian Church, but we are thinking of the other thing, what it is that we are trying to do in establishing a Church in China and whether there is in China something that corresponds in fullness and veracity to that phrase, the Church of China or the Church in China.

There are some ideas abroad that have got to be dealt with in China in just this interest. One of them is the very dim and uncertain ideal of what the Church is. When we first went to China this time it was a long time before we began to get hold of this aspect of the problem. We talked with man after man who seemed to think that it was an adequate idea of the Church to conceive of it as simply disembodied Christianity, a Christian spirit diffused through society but not requiring any organization in local congregational units. It is very easy to find the evidence scattered all through contemporary Christian literature in China as to the prevalence of that idea.

In the China Christian Year Book for 1926, one of the ablest and most trusted young Chinese leaders speaks of it quite plainly as the contribution which the religious genius of China is to make to our conception of the Christian Church. These are his words: "Religion should be left to individual initiative and achievement without organized propaganda and public worship of any sort."



Alas! We have not had to wait for the religious genius of China to make that contribution. We have that idea prevalent enough here in the West. We have had the view all through the years, that Christianity can get along, left purely to individual initiative and achievement without organized propaganda and public worship of any sort.

Well, I do not believe there is anybody here who has a deeper sympathy with that ideal than I have. I have about as low a conception at times of the necessary institutionalism of the Christian Church as it is possible for one to have, but nobody can read history and nobody can look out over the world today without realizing that that is the end of Christianity. If Christianity has no corporate expression, if it is to be left to pure individual initiative without any organized propagation and without any public worship of any sort, why, you know how soon it will evaporate and disappear as a force even in the life of individuals.

The editor of the China Christian Year Book refers to this very matter when he is speaking of some of the outstanding ideas that have to be reckoned with as we think of the Church in China today: "In spite of the comparative lack of cohesion in the Christian movement as a whole, there is a slowly growing desire and effort to promote Christian fellowship as distinct from and above the claims and efforts of ecclesiastical, denominational or theological unity. It is felt by some that this higher and freer Christian fellowship is possible, even though intellectual and ecclesiastical unity is hardly a practical question at the present time."

There is a measure of truth in this, but the danger is the broadcast conception in China of the Church, that it can dispense altogether with local congregational organization, that it need be nothing but a tendency pouring through national life, content to express itself in this and the other form of national movement and without any definite, coherent, congregational unit, such as we know is absolutely, biologically essential to the Christian Church. Mr. Chesterton pointed this out long ago when he said biology did not know of anything living that wasn't cellular. And we cannot have Christianity in the world unless it is built on a great cellular organization of definite and vital and living congregational units scattered through mankind, visible and gathering together Christians of this, that and the other community in a tangible, actual local Christian society. The doubt of this is one of the difficulties in the Church in China today.

The second difficulty is the great amount of ignorance with regard to Christian history. It is going to be one of China's great problems in the near future that she is cutting herself loose from her own history. It is going to be an interesting thing to see how costly it is for a race to detach itself from history. That is what China is doing now. To her immeasurable loss, the Church has not got the assets that the Churches at the other end of Asia have. All those Churches

of the West end of Asia have the background of Christian history behind them. There is none of that in China and there are very few Chinese who have any adequate notion of Christian history.

China in her religious life just as in her political life is in danger of drifting around the seas; she will be what President Butler said the other day America is, a great derelict across the paths of human movement, unless she keeps fast tied to the great anchorages in history. And we have almost nothing in the Christian Church in China that binds that Church to the great historic stream of Christian thought, of Christian experience, and the result, of course, will be that men will have to think over again the old heresies, and they will waste years in making the experiments that have already been made and in foregoing the gains of the accumulated Christian experience of the past.

The third great peril is common likewise to Chinese political life and to the life of the Christian Church. We are not free from it of course anywhere in the world. I mean the danger of mistaking names for things. You see it in Chinese politics today. Anything that calls itself nationalism goes in China today. A whole lot of things that are calling themselves nationalistic in China today are distinctly anti-nationalistic. They are aimed directly at the heart of the true national consciousness and national personality of China and yet because they steal the word, innumerable people take them as though they were real.

We are in just the same danger in the Church. We may talk about an indigenous Church when there is nothing of the kind there. We may talk about a Church that is going to exercise authority when there isn't any Church capable of exercising authority. We have got in this as in everything to deal with reality, to get down on the solid rock of truth and if I spoke too hastily this morning, that was the excuse for it, because I fear more than anything, for myself first of all, that we will think that to be true which isn't true and we will pay the inevitable penalty for it. You don't accept a fiction for the truth and escape without paying a price for that blunder.

There are these three great difficulties that we have got to confront in the Church of China today, and again and again as we talked them over in little groups and then came out, one just asked himself, "Now what is the truth about this?" I remember coming out of a company in one of the great cities of China where the most trusted Christian men of that city had come together. We had talked about the Church, and as we went out, one of the ablest men in the company said, "Well, Mr. Speer, the truth is there is a Church in the process of becoming in China, but there is no Church in being in China." There is a Church *in futuro* in China, a Church *in posse*, but there is no church *in esse*.

Of course that was an extreme and positive way of putting it but for our purposes, for the purpose of the Church in China and for



our purpose as missionary boards, it is just as well for us to face even as extreme an adverse judgment as that in order that we may adjust ourselves to do what must be done for the sake of China and for the sake of the Church in China.

There are two great problems of course, so homely and so near that we can never bring ourselves to recognize that they are the first and the unavoidable necessities. The first of them is the economic self-dependence of the Church in China. That is not an imposition of missionary policy; it is not something laid on from outside. It is absolutely inherent in the nature of things. A man has to be economically self-dependent or he isn't free. A nation has to be economically self-dependent. Of course that doesn't mean that it can't trade. Of course it must trade, buy from and sell to other nations, but it does mean that it can't occupy a servile relationship to any other nation, that it mustn't be in that relationship to a nation where it draws its sustenance from the other nation's charity or where the other nation has any right to impose its will upon it. I believe that economic self-dependence is an unescapable necessity of the Christian Church in every one of these lands and that there is no use of our evading and there is no use of the Church in China or any other land trying to ignore it or to go around it,—it can't be done.

Just now, of course, there are some among us who talk of the whole matter as though it were a question of whether the man who pays the piper has the right to call the tune or not. But that is not the issue at all. It isn't a question as to whether missions are ready to turn over the administration of funds to the Churches on the field; they are more ready to do that than the Churches are able to take over the transfer. That is not the fundamental issue. The fundamental issue is as to whether the Church itself will be a real Church or whether it will be a parasitical and nominal Church. It never will be a full and real church until it is economically self-dependent.

That idea is dim in many parts of China. What I read a few moments ago regarding the ideal of a disembodied Church that can get along without any local organization illustrates how dim it is. And there are a great many people in China who don't see at all the absolute necessity of self-supporting local congregations before you can have a Church in China or anywhere else in the world. It isn't only dim, it is very confused. The Chinese naturally from their inheritance have a conception of endowments; many of their temples or guilds are endowed. A great many have the idea that the way to achieve self-support is to endow the Church, and we met with congregations that made this proposition to us: that we would support their Church altogether from mission funds while they accumulated all their contributions into an endowment and then when they had an adequate endowment, they would be self-supporting, but where would that endowment have come from? It would mean we would endow the Church in China from this country, and indeed some of

the German churches in Kwangtung province made that proposal to one of the German missions which has a wonderful big property on the river below Canton; they proposed to the mission that the mission should take this property and establish an endowment fund and that endowment fund would make their whole Church in the Kwangtang province self-supporting.

The idea of self-support is confused by this conception of endowment and, of course, by a great many it is just unequivocally repudiated in the interest of what they conceive to be an internationalistic conception of Christianity. They say, "Why shouldn't the rich nations of the West pool with us our common Christian resources and we will support the Church out of this common pool?" It is a very common idea and oftentimes they appeal to St. Paul, that the strong are to bear the burdens of the weak. But you know there are three possible statements that Paul might have made in that chapter, and if you will observe carefully, he makes only two of them. He that is strong ought to bear the burdens of the weak. Let every man bear his own burden. But he carefully omits saying "He that is weak should look to the strong to bear his burden for him." That wasn't in Paul's philosophy. It was the duty of the strong to help the weak, but it isn't the duty of the weak to look to the strong to help them, and we are not going to have anywhere in the world a living Church that isn't bona-fide and economically self-dependent.

How far self support has been developed I cannot say. I don't think the facts are obtainable for the whole Christian body in China. I have never been able to get them, and you won't find any such statistics in the China Christian Year Book for the Church in China as you will find in the Japanese Book for Japan and Korea. But I can speak for our own Presbyterian Churches. We have 32 reported self-supporting churches in China. The moment you examine those churches the number begins to dwindle because the self-support isn't actually real in the case of some—32, however, at the highest estimates. There are 99 self-supporting Presbyterian churches in Japan, and there are 412 in all denominations in Japan, and there are 537 self-supporting churches in the Presbyterian Church in Korea as over against 32 in all our missions from one end of China to the other. In the city of Peking at the maximum in all denominations you can't count more than four self-supporting churches, and one of those is questionable, and there are denominations that have been working there for fifty or sixty years that have not got one bona fide self-supporting church.

That is a real problem for the Church of Christ in China. I know well what is to be said with regard to it because of economic conditions, but my own conviction is that Christianity ought to be economically self-dependent everywhere in the world and, some hold, from the beginning. That doesn't mean that there may not be hospitals and schools and financial aid from outside, but my conviction is that if the forms which Christianity has established make economic

self-dependence impossible, then we ought to scrutinize those forms and determine whether Christianity is not as vital a religion as those other religions are which have struck their root in wherever they went and from the very beginning have drawn their nourishment right up out of the soil beneath them and down from the heavens above them.

Or in the second place, consider the matter of self-propagation. That is the first essential of Christianity. The moment any man is laid hold of by Christ, his business is to share that treasure with somebody else. There you have got true cooperation; that the man should give what he has got to somebody else who hasn't got it and that then the two of them together should give what they have to somebody else who hasn't got it. And there has been in China an immense diffusion of this kind.

I could tell tales this afternoon and point out their significance by way of contrast with conditions in the past, where in temples, on railroad trains, in armies, in prisons, or wherever one might go, he would find a generally diffused knowledge of Christianity where he couldn't have found it ten years ago, still less twenty or thirty years ago. Maybe we owe some of this to the anti-Christian movement. To that extent we ought to be grateful to it but we owe a great deal more of it to the sure self-diffusive power of Christianity in any body of genuine Christian believers.

But when you have made your glad recognition of all that has been achieved here, still the Church of Christ in China must judge itself austere in this regard. Just let me put it again in statistics that are not adequate but still have a point to them. I pick out two of the largest missionary bodies in China. In one of these bodies last year the average addition to the church was one for every two employed and salaried Chinese agents, teachers or preachers. In the other of them it was one addition to the church to every four. Now we must allow for all that is to be said in qualification, but there is something deficient about the diffusive power of a body that doesn't carry more convincingly, more penetratingly, more visibly fruitfully than that.

You can test it in still another way by looking at these huge unoccupied areas in China. Do not let any of us go away from this Conference with the idea that we have done anything more as yet with Christianity in China than just scratch the surface or touch the edges. In conference after conference where we had the men together who knew the facts, we asked them, "Of how many villages in the district from which you come can you say that one Christian preacher or teacher has visited that village during the year?" We started in with one-half. We got down to a twentieth, and we could not find in any one of those areas where we applied the test any careful men who would say that in one-twentieth of the villages in their field a Christian preacher went as often as once a year. There may be parts of China that are more adequately and continuously



evangelized than these, but there are great areas of China of which these are the true facts, vast multitudes of people to whom Christianity is not being borne today.

One could speak of the unreached classes. Here are the soldiers today. Never was there a bigger crowd of young men from a nation gathered except in the World War, more accessible in a sense than these soldiers in China; nobody knows just how many there are of them because they are increasing and diminishing all the time, but there are hundreds of thousands, millions of them perhaps, open to us and no such energy working on them as worked, for example, on soldiers in our camps here in America during the war. Or take the government students, in spite of all that is being done, and some of the ablest and most devoted young men in China are working in this field, this great mass of government students is as yet an almost unreached group. There are hundreds of thousands of these, or there were, and there will be again when this temporary breaking up of much of the higher education of China is superseded by normal conditions once again. There is an enormous field here among the men who are going to be among the controlling forces of China of which you must speak as practically an area through which Christianity still waits to be diffused.

Here are two things you can't get away from. You may use different words to describe them, but these are just the fundamental essential realities. The Church has to be economically self-dependent, and it is not as yet. It has to be powerfully and nation-wide self-diffusive, and yet it is not. Let me put the matter carefully. These two are the chief marks of vitality and where there is life enough to drive these, all else will easily follow, but in China and in India today the danger is that attention will be diverted from these to some other issue, such as self-government and autonomy, and we will discuss whether self-government and autonomy should be given to the Church. In my view this is a false situation. No native Church ought ever to have to ask anybody for these things and nobody else ought ever to be in a position either to give them to a native Church or to withhold them. The Church should be a Church and take them. It should take its spiritual autonomy. It should take its complete self-government. If it won't take them, nobody can give them to it; you can give it the fiction of them but the reality can only be where men have the life in them that requires that expression and take the tools of it into their hands.

One of the most interesting groups with which we met in China was the divisional council of the Kwangtung branch of the Church of Christ in China. I suppose it is the most vigorous, the most independent, the most self-controlled and self-dependent group that you could find in China. They have between thirty and forty self-supporting churches in that Kwangtung divisional council and they have some very able and devoted men in their leadership.

We were discussing with them the question of the relationships of our Presbyterian mission in South China which is far the strongest mission with which that Church has to deal. In the documents which they presented to us they began with the statement, "We believe that our Church ought to have ecclesiastical autonomy and spiritual sovereignty." We asked, "Why haven't you got them? As far as we are concerned, we never had them; we never had your spiritual sovereignty; we never had your ecclesiastical autonomy. They are here for you whenever you want to take them, and so far as stopping or hindering you, our prayer and longing is that you should take them at once."

Why haven't all Churches taken them? Why does not the Church in China exercise them? For the perfectly simple reason that you can't separate them from economic self-dependence and from that vitality which expresses itself in adequate self-diffusion. And the problem of devolution is how far it is good for the Church to ignore the essential and unescapable duties of self-dependence and self-propagation and make up for their absence, or any measure of it, by transferring missionary resources to the Church, and simply calling these the Church when the Church is just exactly what it was before.

I venture to put it in a rather homely figure of speech so as to make it clear. The suggestion is that the mission should dive out of sight, then that it should come up again beneath the good ship, the Church of China, and finding a hole there should quietly creep in. The ship would still be known as the Christian Church of China. The Chinese flag would be flying, as assuredly it ought, none but Chinese would be seen on the bridge or walking on the deck, which also is desirable and right, but the stokers would be in large part the mission that had slipped in unbeknownst. The coal in the bunkers would be imported coal and the commissary department would be largely of foreign provision.

Now let me make it clear that an aquatic feat of that sort would be just an ideal feat for the Christian mission to perform and there wasn't the least objection on the part of our missions to perform it or of our Board to having them do so. The only question is whether it is a true achievement when the thing is accomplished. Is the result truly the Church of Christ in China, if these stokers down there and the coal in the bunkers and so many of the men doing the work are not Chinese at all? Is it the Church of China? There are those who hold that it is.

And that raises the question that I want to go on for just a moment to discuss as to what our idea of the national Church is. When we speak of the Church of China, how much significance is there to the phrase, "of China"? Does it simply mean that the Church is made up of all the Christian forces that are operating in the geography known as China? What do we mean by a native, national or indigenous Church? Well, what do we mean first of all

in the matter of the nationality of its leadership? Mexico has given us her answer, legally. She understands the Church of Mexico to be a Church all of whose ministers shall be Mexican born, and by law she estops any ministerial leadership of her Church which is not nationally Mexican and nationally Mexican by birth. That is going too far, many feel.

The Churches in Japan and Brazil are two of the strongest, most fearless and effective Churches in the world. I won't say how much is cause and effect but I can state the fact, but from the very beginning they determined that the leadership in Brazil must be Brazilian and that the leadership of the Church in Japan must be Japanese. In the canons of the Church of Christ in Japan it was provided that no ordained missionary might be a full member of that Church. He might be an advisory member, if he belonged to a mission that was recognized as cooperating with the Church and if he was carrying on work allotted to him by the presbytery.

I won't say this is a closed question. There is a great deal to be said for the view that Dr. Lew spoke to us about this morning with regard to the missionary going out and naturalizing himself in the land to which he goes. There always has been a great deal in that idea that appealed to me. Frankly, I have often thought if I had been able to go as a missionary, that is what I would have liked to do. Only that carries with it a lot of correlations that I don't believe we can carry through, correlations with regard to these schools for missionary children, for example. If the missionary becomes naturalized, his children are not American children, they are Chinese children and they have got to take their place in Chinese life and not in American life. You won't get any three-year furloughs, as suggested, in the United States for people who are not of this habitat any longer and who had better be cut out of this habitat, who are going to be naturalized, on this thesis, in the land to which they go.

This is not experimental. David Trumbull was naturalized in Chile and I could tell you the story of it. Guido Verbeck might have been naturalized in Japan, only there was no provision for naturalization in those days. There is a lot to be thought of here, and I am inclined to think that those people who hold that the line between the mission and the Church must be obliterated and that the mission must come into the Church will find themselves ultimately in difficulty or will be led on to consider the question as to whether their missionaries mustn't carry the thing clear through and become naturalized.

The chief difficulty, however, is that it will not yield a bona fide Chinese Church. You will still have that tenth Anglo-Saxon of whom Dr. Lew spoke and you won't change his character by naturalizing him as a citizen of some other land.

I must say frankly that for my own part I believe the Church in Japan or China ought to be what we would insist on our Church here in the United States being. If Dr. Jowett is coming over here



to be pastor of the Fifth Avenue Church and is going to stay permanently and do his work in and of our Church, he should become naturalized as an American citizen. But if he is coming over here for a time, even a long time, to help us to build up something indigenous, and all the more if he comes representing and supported by British Churches, then we want him to keep his roots over in England or Scotland, we want to breathe the heather from him and let him go back again and again, and get some more heather smell on him. That is the treasure he brings to us. I believe that is fundamentally the right idea with regard to the missionary enterprise, the idea of setting up genuinely native churches and helping them and working with them.

Or there is the second question with regard to what we mean by a national church, that springs out of the problem of its scope and ideals and proportions. I haven't time to go into this, but we spent hours and hours talking it over with our Chinese friends. You know what the mission enterprise in China is, only you don't know. There are very few of you in this room today who know what our missionary enterprise in China is, the immense, educational, medical and philanthropic agencies that have been built up. There are few things on earth I imagine that can compare with that enormous engineery that we have constructed in China. The evangelistic work is only a fraction of it. Again I can't go into that, but all that machinery ought to be directed far more powerfully even than it is today toward direct evangelistic ends. I am not scared a bit by any talk against Christian propaganda. I am a Christian propagandist and I am going to be a Christian propagandist until the day I die. I remember a story of Graham Taylor's about an anarchist shoemaker in Chicago with whom he was talking one day. He said, "Dr. Taylor, I would have you know that I am a shoemaker by trade but by profession and calling I am a propagandist."

Why there isn't anything about that word to be ashamed of. It is perfectly honorable, if what it stands for is just and true. A man who is propagating lies is doing wrong because it is lies that he is propagating, but a man who is propagating truth is doing right because it is truth that he is propagating. Our business is to be propagandists and we never will confess that we are not propagandists in our sense of the word. Of course there may be those who misconstrue and misinterpret, and we will disavow their interpretation, but we do not deny, on the other hand we joyfully declare that one purpose of our schools in China and our hospitals in China is the communicating the gospel to China,—that is the fact. We haven't got them there for anything else. We believe the truth that we are teaching about God and the world, and all the helpful ministry that we perform by loving Christ-like service in hospital and orphan asylum is preaching the gospel and making Christ known. We don't want any concealment of it. It ought to be far more powerful than it is.

We propose to turn this work over to the Chinese Church just as

fast as it can take it. Shall it take it all? Shall it take over this immense machinery of education, of hospitals, of all these other activities? Has it got the men with which to man them or direct them? Does it want that to be its function? The Roman Catholic Church always has carried all those things. The Lutheran Church carries a great many of those activities, but a number of our other Churches don't. They confine themselves more distinctly to the elements of evangelism and worship, and they are satisfied with what they release into general society of the spirit of philanthropy and charity and are content to work with all the rest of society in carrying on those activities.

Now shall the Church of Christ in China conceive her function to be in the future exactly what the missions have been doing and in the same proportion and balance in which the missions have been doing it, or shall she not? The general answer of young men in China is, "Yes, we want the Church to be just exactly what the mission has represented the Church as being in its mechanism and activity." The answer of the young men in India is directly the opposite. If you read Mr. K. T. Paul's paper written by himself and his fellow-members in the Christo-Samaj entitled "A Memorandum of the Christo-Samaj," you will find that they take exactly the opposite view. They say, in substance, "Let the missions keep their schools and their hospitals and all their philanthropy and let the Indian Church take what are the fundamentals of religion and let our Church in India be religious in that sense before the mind of India." Again you have got a very interesting and real problem in which there is a good deal to be said on both sides of the issue.

Once again there is the question, what do we mean by a national Church in China today in the sense of its representing the whole nation? There is no Church in China today in that sense. There is the National Christian Council, but that is not a Church and there isn't any one denomination that has a bona fide national organization reaching over the whole of China as a unity.

In our Presbyterian missions when we came to the question as to what we could set up in the way of a national correlation between the overhead council of all our missions in China on the one hand and all the Presbyterian Churches in China on the other, we found we couldn't do anything because we had a central organization of the missions but we didn't have any of the Church. The Presbyterian Church in China is a divided organization at present. In some places it is purely what it was when it came from our northern Presbyterian missions. There are other places where it is a union with southern Presbyterians, others where it is a union with Reformed Churches, others with Congregationalists and down in South China it is cut completely loose from all other affiliations and is the independent Church of Christ in China, i. e., the Kwangtung division of it. It will be some time before there is any national Church in China in

the sense in which we have got national churches in Japan and India and Brazil with which we can work out the proper correlationship. And this means that our problem of devolution, no matter how earnest we may be about carrying it out, is halted for the present as regards any adequate national expression in China.

I have spoken too long already and have only skimmed around some of the edges. Beyond this problem of what we mean by a national indigenous Church in China there is another one coming into view. Indigenous is not only a geographical term, it is a chronological one. You may mean by indigenous Christianity, Christianity that is at home in the twentieth century or Christianity that is at home in the United States. If that is all we mean by it, we needn't make a great deal of difficulty about it. If all that you mean by restating Christianity is just that you would rather read the twentieth century New Testament than the King James version, I wouldn't quarrel with your theology, although my literary taste is different. If that is all it means, that we must have the old truth told over again in some different words, well and good, but if it means that you don't want the old truth told over again, that it isn't the phraseology you want to get rid of, it is some of the content that lies behind it, that is a very different matter, and I just say frankly that if any Churches anywhere throughout the world mean by indigenous Christianity a different kind of Christianity from that which is found in the New Testament, they should be left to apply to it an exclusively indigenous support.

Now this is no voice from the tombs or any protest against the views of those who are "approximately forty." It is simply a declaration that some things are true; they are just true. You may call day and night by different words if you want to, but they are day and night just the same. You may call love—well, turn the word backward, evol; that would be an interesting new word; call it evol if you want to, but you are not going to change the character of the thing, it is love just the same whether you spell it l-o-v-e or e-v-o-l.

To tell the truth, there are some questions asked nowadays that are not questions for us Christians; they are just not questions. If they are being asked just for the purpose of fertilizing people's minds, well and good, but I think it will be a wise thing if we make things plain from the very beginning in that matter. There are no spiritual values anywhere in the world that Christ lacks; there are values that we have not yet discovered, infinite values, but they are all there in Christ, and all that we are going to get from anybody and all that anybody is going to get from us is just an introduction to that great and adequate source of value in Him in whom dwelleth all the fullness of the Godhead. We might just as well make this clear to ourselves and it must be made clear by those young men in China who see it, throughout the length and breadth of China today.



There is one other question that I would come back to again for just a moment in closing, because really it is, as you go about and study the Church in China carefully, the central issue. How are we going to build up in China these living units of the Christian Church? How are we going to do it? It is a matter of getting the men who see the vision and who will give themselves to it. We need these overhead organizations, but the overhead organizations are out of proportion to the foundations essential beneath them. We have a whole lot of tendencies inside our own denominational missions as well as interdenominationally to draw away to the positions of general leadership, the very men on whom the building up of these adequate local units of Christianity must inevitably depend. We are going to get a queerly twisted Christianity as a result. I told Dr. Mott the other day that we were going to get a wholly oblique outlook upon the missionary problem in Jerusalem if we did not make sure that one-half of the representatives of the indigenous Churches were pastors of self-supporting congregations. We need a great group of men resting solidly down on their own people, speaking with all the indigenouness of the free mouthpiece of their own people, just exactly as here in America.

We secretaries do our best but if our churches were delivered over to us professional secretaries and administrators, they would be very different from the churches that are resting upon a great body of pastors. We are necessary to the work of these churches, but far more essential than we are, is that great body of men who carry the pastorate of the churches, the shepherds of the flock, whom their sheep know, who have their roots right down there in the earth of the land, who do not ask anybody's leave, who have no thoughts whatever in their minds that they have got to keep conscious of with regard to relationships but who talk right up out of the body of the life and the freedom and the character and the personality of their own nation. Would that we might have that come soon in all lands.

The missionary bodies long for their own euthanasia. There is no reluctance whatever about transferring authority, no question at all about turning over the administration of funds. If I had here the findings of the Conferences in China which I attended to read to you, you would be surprised at the length to which those missionaries were prepared to go. That is not the problem. The problem is where is the Church that can actually take these responsibilities over and discharge them. It is in process of becoming. It will come much sooner if even a little group of the strongest and best Chinese Christian leaders will turn their backs on every other call, however inviting or appealing, and go into the local Chinese pastorate and build up powerful local Chinese Christian congregations. They are the indispensable, cellular units of Christianity. There is no escape from that lesson in our church history. There is no escape from that necessity of the biology of the body of Christ in China.

**Statement by Dr. Lew.\***—With characteristic clearness Dr. Speer has set forth some of the most vital issues which the Chinese Christians are facing in China today. During the last seven years I have made no less than forty public addresses in different parts of China before different bodies of Christian people on the issues which Dr. Speer has discussed. I have tried my best to help my fellow Chinese Christians see some of these issues, viz.: the importance of the historical continuity of the Chinese Church with her mother churches in the West and the continued spiritual fellowship with all branches of the Church Universal; the great value of the organized church to the Christian movement, the absolute necessity of economic independence of Christian enterprise in China, and the inescapable disaster of the failure to conserve the eternal verities and central truth of the historic faith. Anyone who has access to the files of such periodicals as the *Chinese Recorder*, the *Life Journal*, the *Truth Weekly*, etc., will know the stand I have taken on these questions.

Sometimes I felt as if I were a lonely voice in the wilderness, for there are so many factors in the national experience of the Chinese people in recent years which have led some Chinese Christians to look upon certain of these problems from a somewhat different viewpoint. I am, however, confident that the Spirit of the Lord is guiding those who are prayerfully waiting upon His guidance, and I fully agree with Dr. Speer that there are many of these in the Chinese Church. His address will be very helpful to Chinese Christians. What I said in my address does not in any way contradict the central thought of Dr. Speer's address.

Some of my statements would have been unintelligible and purposeless without a knowledge of the situation as Dr. Speer described it, more especially the latter part of my address. It was to meet these issues which we Chinese have that I made these suggestions about the further study, and perhaps the reconsideration, of some phases of missionary policy. I did not present this side of the question because I expected Dr. Speer's presentation would be more helpful and more needed by the Chinese Christians, and also because I assumed that the members of the Conference would have these facts already in hand. I therefore confined myself to what I thought would be more helpful to the American leaders who are responsible for missionary enterprise in China. I am glad, however, that Dr. Speer presented that side of the question for we thus have the other side and have a complete picture of the total situation.

---

\*[After the Conference had adjourned, Dr. Lew handed to the editor of the Report the above statement which he would have made to the Conference at the conclusion of Dr. Speer's address if time had permitted. The Editor.]











Syracuse, N. Y.  
Stockton, Calif.

1 1012 00045 2971

DEMCO 38-297



